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religion of Israel, that belief in the existence of the soul in immortality, and consequently all religion, is rooted in veneration for deceased ancestors. Of course, we cannot regard Frey's essay as based on a sound philosophy and criticism, and therefore as final on this subject. Even its main conclusion, which we have called a net gain, will not remain unchallenged, but he has certainly made a genuine contribution to the subject by the original way in which he has pressed into service a large number of facts hitherto not utilized in the study of this subject.

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VETUS TESTAMENTUM IN NOVO. Die alttestamentliche Parallelen des Neuen Testaments im Wortlaut der Urtexte und der Septuaginta, zusammengestellt von W. DITTMAR, Pfarrer in Walldorf. Erste Hälfte. Evangelien und Apostelgeschichte. Göttingen: Vandenhoeck & Ruprecht, 1899. Pp. vii + 176. M. 3.60.

THE contents of this useful volume are fairly well described in the title-page, transcribed above. It differs from earlier books on the New Testament quotations, such as those of Toy, Böhl, Haupt, Vollmer, and Johnson, in two respects. On the one hand it presents the material for study much more fully than these other writers have done: its list of quotations—or rather of parallels to the Old Testament—is much fuller than that of these other books; it gives the leading variant readings of the New Testament and the Septuagint; and it indicates by expedients of underlining and spacing the agreements of the New Testament with the Septuagint and the Hebrew, and with variants of both. On the other side it does not enter at all into the interpretation of the texts or the consideration of the use made of the Old Testament by the New Testament writers. For this purpose other books will still hold their place. But for the student who wants the material before him in convenient form for his own study this is an admirable book, as the test of actual use has shown. It is to be hoped that its publication will promote the study of the New Testament parallels to the Old Testament, than which there is no better way of gaining an insight into the conceptions which Jesus and the New Testament writers had of the Old Testament, and that a second volume containing the

parallels for the remaining books of the New Testament may soon appear.

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THE PALESTINIAN SYRIAC LECTIONARY OF THE GOSPELS. Re-edited from two Sinai MSS. and from P. de Lagarde's edition of the *Evangeliarium Hierosolymitanum*. By AGNES SMITH LEWIS and MARGARET DUNLOP GIBSON. London: Kegan Paul, Trench, Trübner & Co., Ltd., 1899. Pp. lxxii + 320. Large 4to. 55s.

EIGHT years ago the Palestinian Syriac Lectionary of the gospels was known in but a single manuscript. This was a codex written in the year 1030 (=Codex A, in this edition), and belonging to the Vatican library. It was published in 1864 by Count Mirriscalchi-Erizzo, and again edited by Paul de Lagarde, whose work appeared in 1892, after his death. In 1892 a second manuscript of the lectionary (=Codex B) was discovered by Mrs. Lewis in the convent of St. Catherine on Mount Sinai, where she had just found the palimpsest of the gospels which has so enlarged our knowledge of the Old Syriac text, and in 1893 a third (=Codex C) was discovered in the same convent by Professor J. Rendel Harris. These manuscripts were a little younger than the Vatican manuscript, being from the years 1104 and 1118 A. D., respectively; but, as supporting and supplementing its textual evidence, they were at once seen to be of great importance. Mrs. Lewis' volume embodies the evidence of these two manuscripts. She has not undertaken to create a critical text based on all three witnesses, but has contented herself with printing the text of Codex B, and flanking it with the readings of A (on the right) and C (on the left) in narrow columns.<sup>1</sup> The introduction deals with the story of the discovery of the manuscripts and the labors of previous editors of the lectionary. A thoroughgoing discussion of the value and significance of the text is not attempted.

The Palestinian lectionary seems to have been based on a Palestinian version of the gospels. Its first editor, Mirriscalchi-Erizzo, believed this gospel version to be older than either the Peshitta or Curetonian, in fact to be not far removed from the original of Matthew. Nöldeke holds the more reasonable view that the version was made not earlier than 300 A. D., and perhaps later. The

<sup>1</sup> On pp. 314-20 we find in a fourth column the fragments of a fourth codex, found at the same time with Codex B.